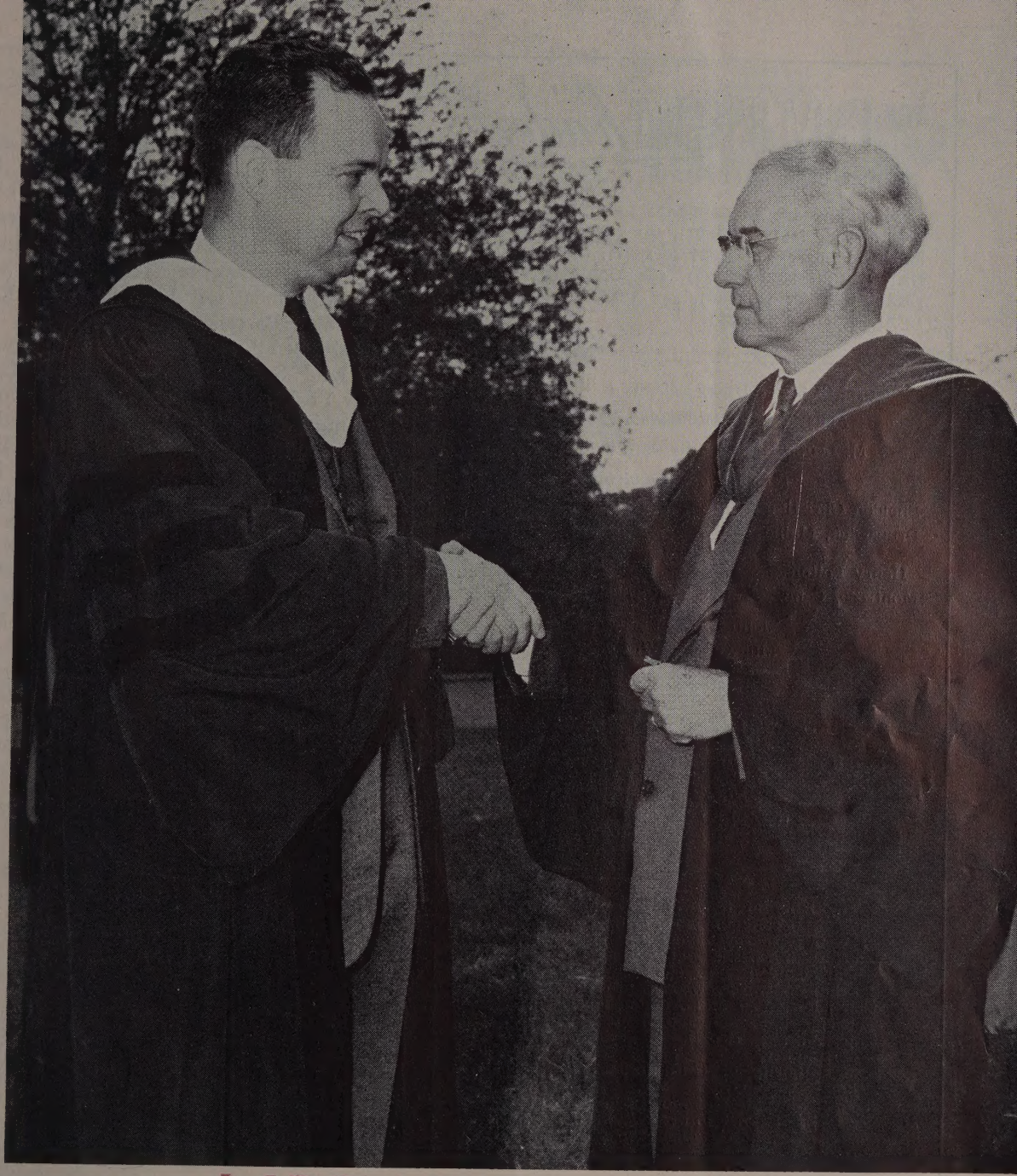
THE UNIVERSALIST



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Leader

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August, 1956
Boston, Mass.

THE UNIVERSALIST Leader

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

August, 1956 — No. 8

The **cover** — Church and university are most worthily represented on our cover in the persons of **Dr. Nils Wessell,** President of Tufts University, and **Dr. William Wallace Rose,** minister of the First Universalist Church of Lynn, Massachusetts. The occasion was the Commencement last June when Dr. Rose delivered the Baccalaureate Sermon.

Dr. Reed Law, professor of languages at Cortland State Teachers College, Cortland, New York, is a member of the First Universalist Church of Cortland. Dr. Law recently spent a year studying in France and Spain. His essay, **Europeans Are People,** contains the kind of concrete picture of the problems of living in European countries that both American citizens and American statesmen need to know about.

Robert M. Bowman, minister of the Federated Church in Avon, Illinois, has dramatized the spirit in which all liberal church folk ought to approach the controversial issues of our time in **Avon Churchmen Seek the Truth in Love.**

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Europeans Are People

Reed Law

There are as many ways to depict a country as there are to describe a religious sect. It has its special geography, its holy places, its guiding spirits, its believers and its creeds. To a diplomat it is represented by its leaders empowered by its institutions and backed up by its army or its people or some combination of the two. To a scholar it is represented by its cultural landmarks. To an artist it is represented by a scene or form or figure which evokes that special feeling or state of being which might be called French or Spanish or American. For this essay I would prefer to adopt the approach of the humanist. That is, I would like to probe beneath the surface of customs and institutions to the living human core of the citizens of the world.

A LITTLE alarm bell always seems to go off when I hear someone speak of the "American way of life." There is frequently a little too much self-satisfaction, a sense of truculent self-esteem, behind the phrase. A Spaniard might very well have looked out on the world from the shelter of Charles V and the Inquisition, during the period of the Conquest, and sighed, "Ah, yes, the Spanish way of life." France has known supremacy among the nations of the world and so has England. Historically, this power has been acquired by a particularly efficient use of the goods of the world. Spain and France used armies and political alliances. England used colonial techniques, and the United States developed effective business methods. The fact remains that our longevity as a world power will not be determined in the long run by our manipulation of the world, but by our usefulness to it.

Our awareness of this evident truth may be seen in our participation in the United Nations, our exchange programs, our economic aid. Whether these attempts are sufficiently far-reaching and permanent is a matter for serious debate. In any case it would be safe to say that our success will depend on how thoroughly we recognize the dignity of other people.

Here are a few observations of life in Spain and France which I hope may document your ideas of the men and women who live there and help you to determine the sort of relationship which would be best for all of us today.

If you were a farmer in the valley areas north of Madrid, you would enjoy a clear, bracing atmosphere, surrounded by sandstone hills and pine trees. You would live on bread and wine all year long, with perhaps two or three days of fiesta, when you would have meat and vegetables, music and perhaps a little more wine. If you were young, you might walk into a small and dusty town on Saturday night for a glass of beer. For entertainment you would be strictly on your own. On Sundays and Saints' days you would go to the Catholic Church. You would use well water and an outhouse. You would not dream of a car, refrigerator or telephone.

If you were a laborer or carpenter or plumber in a city, you would earn two or three dollars a day, perhaps twenty dollars a week. You would pay prices for food and clothing roughly two-thirds those in the United States. In other words, you could survive on a narrow margin economically, and perhaps even enjoy an occasional bullfight or movie or a ride in the rowboats of Madrid's *Parque del Retiro.* You would be a Catholic or atheist, communist or falangist. There would be a great likelihood that some members of your family might be in exile and that you might have tried to kill them not too many years ago in one of the bloodiest civil wars of the last hundred years. You would not know when this war might break out again, although you would profoundly dread the prospect.

At least you would not have to worry about religion or politics, since there would be no elections nor different religious sects. In any case you would be busy enough trying to make an adequate living, and not at all convinced that representative government is the highest form of political achievement.

If you were a business or professional man, you would either make your peace with Franco's dictatorship, or maintain a lonely and difficult independence, with constant interference from a monopolistic government. If your friends in political offices were well

placed, or if you possessed inherited wealth, you would enjoy all the luxuries of an old and distinguished culture. On the other hand, if you were a college professor your income would be so inadequate that you would have to supplement it by doubling as an engineer, lawyer, doctor or book publisher. If your ideas happened to be controversial, you would soon find your way to prison.

Perhaps you would hear echoes of a speech by one of Spain's finest philosophers of the century, Miguel de Unamuno. In 1934 Unamuno said farewell to his students and associates with these words: "You will have to be martyrs, witnesses of our culture; and a martyr gives his life for the word, for the freedom of words. He gives his life, but does not relinquish it to others; he may be killed, but does not kill."

As a Frenchman your political ideal would be a functional democracy assuring great independence of action, but with an equitable distribution of the wealth of the nation by the central government. The failure of many successive administrations to carry out these aims would leave you rather cynical and disinclined to place much faith in group action of any kind. Your major concern would be that Germany might rise again in military strength, or that unemployment might increase another fraction and destroy a still unstable economy. You would be constantly uneasy at the sight of Russia and the United States flexing their muscles at each other and threatening to commit the world to a general brawl. You would draw no more comfort from the sound of bombs going off in the Pacific than from the explosions in Siberia.

Here is a picture of a French family with whom we were very friendly during the past winter. If the story is rather bleak, it is due to the fact that the effects of World War II left deeper scars upon France than on the United States. In any case, I shall try to avoid any of the "literary" distortions which color our traditional views of the Old World.

Mr. Roux was born and raised on a farm in Brittany. His education was provided by Catholic schools, and, as is customary in most Breton families, one of his brothers entered the priesthood. He left home as a young man to seek a more exciting fortune in Paris, and now looks on his childhood background as a narrow one, dominated by superstition. He can tell hundreds of stories about witches, exorcisms, black magic and hypnotic spells which colored the history of his little farming town with that bizarre fantasy found perhaps only in the hill country of our own deep South. He married a militant atheist, and although he felt impelled to baptize his children in the Catholic church, none of the family participate in church activities of any kind.

Francis Roux was a corporal in World War II. His experience is one of the total collapse of a national army in the face of the *Wehrmacht*. While his superior officers deserted with great alacrity, he managed to lead some ten out of thirty regulars back through Paris, only to find himself court-martialed for the use of company funds to feed his platoon. He was finally exonerated and decorated, but will always wonder what happened to those supposedly responsible officers during and after the war. As he told me all this, I could not refrain from wondering who would prove to be the faithful Americans should our own country undergo the same trials.

There is hardly a family in France one of whose members was not imprisoned in German concentration camps or shot in public places of execution. Yet when the tables were turned, the French did not thirst for vengeance. They wanted firm assurance that Germany would not be in a position to regain its military strength in this century, and that France might return to its normal, peacetime pursuits.

The French are too realistic to view their "great families" with undue affection, as they can recall too many of them who packed their limousines and left for more quiet surroundings when disaster arrived. They are aware of the hypocrisy of peacetime communism in France, but are going to recognize the rights of the party which was one of the strongest elements of the resistance.

Mr. Roux was grateful for what America did for France in the war. He was overjoyed at the arrival of American soldiers. He invited them to his home and was invited to eat at their mess several times. He found them strange and delightful, and is sorry that none of them would correspond with him after their return to the States. They were even better than the movies. But like the majority of his fellow citizens, he is neither pro-American nor pro-Russian. He is about one hundred percent French. He knows that Russia and the United States are the strongest of the world powers. He is suspicious of the big men in any government, and asks to be shown in action that they want peace above personal prestige and power. He is afraid that leading diplomats may be so full of their own truth and righteousness that they will egg each other into battle.

The Roux have a girl of twelve and a boy of five.

He is an insurance agent and his wife is a cashier in a men's clothing store. Mrs. Roux' mother takes care of the children during the day. The family income is about one hundred and eighty dollars a month, and food alone runs over one hundred dollars. They have a motorcycle which Mr. Roux bought second hand at the garage where he also works. They have no refrigerator and no telephone. They heat their home with a small coal stove in the living-dining room and leave the bedroom doors open to attract some warmth for getting up and going to bed. Central heating in gas would cost them about sixty dollars a month — and is out of the question. I can only ask you to imagine the problems of living facing the laborer and artisan in Europe. While these conditions would seem impossible to an American moving into an equivalent position in Europe, for a European it is the terms of his existence; and within that framework he will find the same proportion of good things and bad that an American finds in his own more economically comfortable sphere.

Family life is closer and more intimate in general in Europe than in the United States. My impression was that there is less pressure on children to be more intelligent, more aggressive or more successful than their parents or comrades. They are enjoyed and loved because they are children, with all the spontaneity and affection which is their natural gift. The family works and plays together at home, and the weeks are brightened with an occasional celebration where family and friends enjoy specially prepared delicacies and lively conversation.

I would not consider this brief glimpse of life in Europe complete if I did not make some personal evaluation of the present bonds which unite Europe and the United States, and suggest some of the alternatives which appeared desirable to me while I was living there.

Most Western Europeans feel, with much justification, I think, that their basic relationship with the United States is in the nature of a military alliance. The rearmament of Western Germany is repulsive to the average Frenchman. It is being carried out primarily because the United States wants the security of a mobilized force in the strong industrial areas of Europe as a deterrent to Russian aggression. Whether this is wise or unwise is a question which remains unsettled. We must also consider the fact, however, that a divided and suspicious Europe would not prove a valuable ally in the event of a showdown.

Or take the case of Spain. There is more than a possibility that Franco may be invited to join the North Atlantic Treaty Organization. If this were to happen, who would guarantee that military aid would be reserved for a case of Russian aggression? It is more than likely that much of it would be turned against those groups in Spain who have never accepted Franco's police state.

Unless some broad, deep basis for sharing educational, cultural and technical values is devised within the next decade, the chances for a stable world peace are negligible. I am confident that the American people would willingly contribute their energies for such a program, once the machinery were established. Even if we restricted our foreign aid and technical assistance programs to those projects which would do the most good for the most people in Europe, Asia, Africa or South America, we would be making a noble beginning. War might still be forced upon us, but we would have the deep conviction that it was not a thing which we had willingly created. On the other hand, if our international relationships continue to be designed for military purposes, with emphasis on expediency rather than on universal human morality, we will destroy the justice of our cause. I realize that the details of foreign policy are buried deep within the pages of history and that present issues are most complex. But I am convinced that some of our strange allies are causing us more harm and loss of dignity than could a policy of total isolation.

This conclusion seems to become more urgent every day: that we should act in terms of people rather than powers. Powers rise and fall. They have beginnings and endings. A house built upon them is truly built on sand. The world we live in is not the instrument of the Supreme Soviet nor the American Senate. It is a stage in the evolution of man from his mysterious origins to his unknown future. We do not particularly care which Paleolithic tribe overcame which other tribe. Nor will man in the fiftieth century be concerned that one nation in the nineteen hundreds defeated another. We are interested in the techniques by which Paleolithic man made human life on earth more fruitful. As members of the twentieth century, we are on the brink of evolving into a family of nations. This achievement would certainly merit a chapter in the anthropology textbook of the fiftieth century. This is certainly the challenge of our times: to think of men instead of power groups — to think of a French family at its noonday meal instead of the Central European bloc — and to make that type of thinking prevail over the fears and threats which divide and destroy.

Avon Churchmen Seek the Truth in Love

Robert M. Bowman

Something wonderful happened recently one Sunday evening in Avon, and it happened in our church. Several weeks ago the program committee of the Couples Club asked Mrs. Fred Janes if she would share with the club her reactions to a speech, the Chicago address by Dr. Martin Luther King, inspired leader of the non-violent Negro boycott of segregated busses in Montgomery, Alabama. She accepted the "assignment," but asked that your minister share the rostrum with her.

At the appointed time Mrs. Janes opened the program with a deeply sensitive and perceptive expression of her responses to what she saw and heard at the Chicago service. Then the present writer sought to bring the problem of the Negro and society into focus with a résumé of *The American Church and the Negro People* — past and present.

Both speakers were conscious of the trembling earth on which they trod. In a few moments they must endeavor to express understandings and convictions about a problem that has often led to hatred and bloodshed. But more than expressing their own insights and feelings, they sought to elicit honest and forthright expressions of opinion on the part of their hearers.

To Mrs. Janes must go the credit for placing the discussion on the "high level" that it maintained throughout the evening. Now, in some circles "high level" is a cliché; it means that the people in the discussion never came to grips with the issues that really bothered them. But this was *not* the kind of "high level" that the Couples Club maintained! Rather the members barraged the speakers with questions—good, honest, personally felt questions. Here were men and women wondering and worrying — as we must all wonder and worry — about the meaning of the social changes that are coming so swiftly in our day. The questions showed that there were many and varied views among the askers. But they also showed that each man and woman present had a genuine respect for the personal integrity of his neighbors.

In seeking to respond to these wonderfully diverse questions, the speakers did not seek to cast the mantle of "God" about their shoulders. Rather they were inspired to admit their own frailties. While they sought to make it clear that the Negro's plight must have the immediate attention and concern of all men of good will, they readily confessed that they knew of no easy solutions.

In beginning these remarks I said that something wonderful has happened in Avon! Perhaps the reader now sees it. The "wonderfulness" was in the spirit of the group. At moments in an otherwise serious discussion there was laughter. It was laughter in the right places, and for the right reasons. Thus one could tell that the group never lost its sense of real values. It was open and receptive, not closed and grim. Here was a group of thoughtful people who were willing to handle a piece of "dynamite" and calmly remove the "fuse."

What happened in our town needs to happen in every city and hamlet of our land. It needs to happen in facing *all* the great social problems of our time. Answers were not found in Avon, but the way and method of finding answers was there practiced.

We saw in the person of every Couples Clubber the living reality of what ministers mean when they talk about men and women achieving "maturity." It makes this individual feel great honor to be a member of such a group.

In the moments of our routine meeting was captured the living substance of Thomas Jefferson's dream of the dignity and essential wisdom of the individual citizen. This was town-meeting democracy in action. But more, here was the spirit of the free Christian tradition.

I make so much of this incident because it held a very special meaning to me. It began in me a new faith and hope in the essential wisdom and dignity of my fellowman. In the last two decades things have happened that would have made even Jefferson wonder whether or not his vision of democracy was not merely vain illusion. But in our moments together that Sunday I found new strength for cherished conviction. It is my hope that each person attending our meeting found a similar rebirth of trust and confidence in his brother.

And so it is that I say: Something wonderful happened in Avon. Would it might happen in the whole world.

THE ART OF QUARRELING

There are some techniques of effective quarreling. speak of these not because I believe that quarreling s a good thing, nor am I anxious to promote the busiıess. But all of us upon occasion become involved in quarrels. Therefore, observance of these rules should ıelp.

1. Don't look for a quarrel. Avoid the chip-on-the-shoulder attitude. Since we usually find what we are looking for, it's better not to look for trouble. Sure as anything you'll find someone else seeking it too.
2. But if you find yourself involved, be certain to pick a worthy subject. Most quarrels are unnecessary, and the subject is really not worth your time. Make sure that the thing you differ about is important, not trivial.
3. Stick to the subject. The trouble with most arguments is that their original purpose is lost sight of, and soon the opponents are attacking each other.
4. Try to see the other fellow's point of view. Why does he feel so keenly? A good practice here is to try to state in your own words what it is that your adversary is saying. If you can do this to his satisfaction, you will have made a real forward step toward solving your differences.
5. Learn something from the quarrel. Come from the field of battle with more than dislike for the one whose views differ. It is from such persons that we learn the most. Don't be brought so low as to hate your enemies.
6. Love the one who might have been your enemy. It was Lincoln who said: "The way to overcome an enemy is to make him a friend." The greatest of all teachers told us to love those who despitefully use us, even our enemies.

—ROBERT T. DICK

TESTIMONY FROM A NEW UNIVERSALIST*

To have become a member of the Universalist Church is without doubt one of the happiest experiences of my life! For it marks a zenith in my evolution of faith that has been so long in maturing. To have declared myself as one of this body of "believers" helps me further divorce my spiritual being from the dross and trappings of orthodoxy and come heart to heart with the core of the Universe. Reaching the decision has been one of the greatest conflicts and confusions of my moral and spiritual life. For one reared in the unquestioning environment of Methodism, Universalism is a mental as well as a moral and spiritual experience!

I say these things not to reassure myself or to explain my faith— and yours, to you, but because I feel I should tell you why I was not ready — thus *able* — to join fully or freely with the membership at Easter when I was so kindly invited to become a member. The cord with orthodoxy was fast separating but it was not severed—and without a complete break, I could not put into the dedicated fold of liberal religion, as I wanted to be completely free if I made the decision. In the wilderness of reason, since then, I have explored my mind searchingly. I found I could not return to my cradle of orthodoxy, despite a constant, well-meaning pressure from friends and family. But my spirit had evolved too *large* for that. Reason and heart repelled the thought. So, while I come humbly and with dedication — with unconscious glimmers of orthodoxy still to erase — I feel I am one in heart and spirit with Universalism today — and the challenge is to grow and to enlarge every horizon through truth known and to be known in the spirit of the Church: full faith that God is Father and every man brother. . . .

I have never questioned the certainty of God and the ability of man to rise to establish His realm on earth. Now in my "new" church I have a fountain of strength and sustenance to bulwark my belief and guide my activity. . . . I pray I may have the strength, courage and foresight to follow the path. It is a challenge!

*Written by a professional man who recently joined the Universalist Church.

TE DEUM LAUDAMUS

Praise God for love we all may share,
For *Springtime* beauty, everywhere,
Praise God who rules Eternity,
For truth that sets His children free.

. . . .

Praise God for love we all may share,
For *Summer* beauty, everywhere,
Praise God, who rules Eternity,
For truth that sets His children free.

. . . .

Praise God who rules Eternity,
Praise Him whose Truth can set us free;
Praise Him whose gifts are life and love,
Let praise resound to heaven above.

. . . .

Praise God, the Lord on Christmas morn,
Praise to the Babe, in stable born,
And, worshipping the Prince of Peace,
Pray that all wars on earth may cease.

—JOHN I. DANIEL

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

"WHAT do you believe?" would seem to be a fair question and one that a sincere person should delight to answer. But when asked with regard to religion, it is apt to be very unfair, confusing and divisive; a wall to shut others out, ourselves in. As it is commonly regarded, "belief" is not a helpful word in understanding theological loyalties. Belief has to do with fact, in our common thinking. It calls for proof. We love to have proof, the demonstration of cold, unarguable fact. No television commercial is conclusive without a pseudo-scientific experiment establishing a fact in the viewer's emotions if not in his intellect. Do you know that some paper napkins, when wet, can hold an apple? We like to think a thing either is or is not. But theology is not a science. It does not deal with facts that man can demonstrate beyond the right to disagree. This does not mean that it is without validity. "But God hath revealed them unto us by His Spirit." We have these experiences of the spirit and try to express them in the crude forms that are available to us. The result is our theologies, clumsy attempts to capture in materialistic form the deepest comprehensions of the human spirit. Crude as they are, they work for us, help us as any other symbols do. Do we believe them? Rather, *we believe that which they represent.* But, belief is an awkward word. Do we believe a painting? a musical composition? a dance? These, like theology, are attempts to capture an experience that forever will elude our powers of expression, an experience that is not wholly negotiable and cannot be so made. These, like theology, are only suggestive, but are none the less real and vital. Theology is an art form, the queen of the arts rather than of the sciences. As such, properly speaking, it is not believed; it is appreciated, it is enjoyed, it may even be accepted to become a part of us. We look through it, as we look through a musical creation, to see the world clearer and truer. We let it lead us into deep and wonderful realizations not revealed by the facts of science. We will destroy the beauty and truth of our theologies if we try to hold them as facts which must be admitted by all alike. We smash the religious conceptions of others as with a club when we ask: "Do you believe this or that?" Knowing the nature of theology, we should rather ask, in what inspiring and moving way does this person enjoy the wonderful aspects of life that I call this or that? We all celebrate the same god, even if we call it Nogod.

—CRITERIUS

THE MINISTRY

The ministry is a calling into which men go knowing that it calls for much giving. They who enter it know they will be misunderstood; many will think their job non-essential, and others that it is easy.

But to be concerned, as many are, cramped because they cannot buy the books they need or would like to have, lay aside savings for tomorrow, and to adequately provide for their families, is hurting them and the churches, for it turns the church into a beggar institution, asking more than they are willing to give. Also, as Bevin Alexander said in the *Richmond Times Dispatch,* it "gives the possibility that in a world in which service to God and man is possible in many other ways than in the ministry, excellently qualified young men will find other — and more remunerative — ways to serve their religion."

—W. J. B. Livingston in *Church Management*

WHAT DO YOU THINK?

Dr. Francis T. Hodges, a forty-eight-year-old general practioner in San Francisco, is reported in *Time* magazine, January 9, 1956, as saying, "A doctor has no right to speed a patient's end by euthanasia, or 'mercy killing,' no matter how hopeless his condition. But neither has he a right to prolong a 'hopeless' patient's life by extraordinary feats of medicine. There has been too little said of a legitimate right, a God-given right, of the dying man. The hopelessly ill patient need not, through a distorted sense of professional duty, be subjected to heroic and extraordinary measures, whose only purpose can be the prolongation of an existence that has become intolerable."

—Emerson Schwenk in *The Communicator*

Unto the memory of the God of our fathers, unto the dignity and splendor of their faith, we bow in gratitude; for the strength of their prayers and the challenge of their convictions still live within us no matter how our beliefs may have changed; for we are of one faith, fathers and sons, seeking together through the ages, to bring the kingdom of heaven out of the dreams of men, and to establish it upon the earth. Amen!

—KENNETH L. PATTON

Editorial

What's Going On At Headquarters?

"WHAT'S going on at the Headquarters of The Universalist Church of America?" This question we have had asked us both by mail and by word of mouth frequently in the last few weeks. The quick, over-all and truly accurate answer is: A great deal of conscientious hard and effective work for the cause of Universalism by the members of an undermanned staff.

The service staff of your national church organization as of now consists of two department heads carrying the work of four departments, Ministry, Extension, Service, and Public Relations, a statutory General Secretary who is also working secretary of the Board of Trustees, the Central Fellowship Committee, and the Executive Committee, and a Director of Finance, John Hanson, who is presently also consultant to local churches in their financial programs. Whether or not even this minimum staff remains is questionable *unless* there be most speedy increase in financial support from our churches.

Philip R. Giles as director of the Department of the Ministry is minister to our ministers and he has the respect and trust of his fellow ministers. He also runs our church extension program on a pittance. Dana Klotzle is director of the Service Department and in spite of an almost fatally restricted budget has to date succeeded in maintaining a program of service work that commands respect in the outside world. This he has done because he has literally *spent himself* in the work. Giles and Klotzle share *one* secretary between them for their three department labors.

Inefficient? Sure it's inefficient, but not the inefficiency of the people who are compelled so to work. *The inefficiency is with us,* with Universalists like you and the writer who sit in the pews each Sunday and occupy the local Universalist pulpits. We have never yet given our workers sufficient funds to operate the programs which we voted and instructed them to carry out.

In these remarks we speak simply as a member of the Universalist Church. We are not officially or functionally connected with the national organization any more than is the average local Universalist church member. We happen, however, to be close to our headquarters offices and see daily the workings of your national staff. In twenty years of such association, we have not seen any greater loyalty and diligence than is practiced by your present program staff. We have known times and occasions, in the not distant past, when these staff members of yours were offered other and more lucrative jobs. They refused these better jobs because they are individuals committed to the service of religion!

There is an evil myth unfortunately as widespread as it is evil which afflicts our generation. It goes like this, "You cannot get a competent man for such and such an executive job in the church for less than umphty-umph thousand dollars a year." The "umphty-umph" is always about twice what your executives have ever been paid. The only way to describe this libel on good men is to call it what it is, damnably false nonsense. *We think it false in any field.* The average man who practices law or medicine or manufactures tractors does so not only for money but to earn his daily bread.

This money myth is especially vicious in its application to the servants of churches, charitable, and educational institutions. Our service professions are manned by men and women committed to serve their fellowmen. *And this is most true of your Universalist national staff members.*

But — while lack of money salary-wise has rarely stopped a good teacher or a good minister from continuing to do his job, lack of sufficient resources to do the job has broken the spirits of countless loyal servants of their fellowmen. The Universalist Church fellowship has allowed this kind of thing to happen to some of its loyal and competent servants in time past. We are perilously near to repeating this performance right now. Why? Because, up to now, living Universalists have not given reasonably adequate support to programs which they voted into being.

What's going on at Headquarters? An overload of work is being carried by an underpaid and undermanned staff. The members of that staff are not complaining. They do not know this is being written. We write it in the hope, and with some confidence, that if Universalists know the facts they will do the right thing.

In the interim between General Superintendents, matters of policy are in the hands of your Executive Committee. Members of the auxiliary staffs, Mrs. Bowman and the Editor, will help out in program work wherever and whenever they can. Department heads will help each other.

Reactions Of Our Readers

TRIBUTE TO ERNEST WHITESMITH

To the Editor:

Ernest Whitesmith is dead. His restless soul will not be tramping around the country any more looking to the building of "New Irelands" to hold out in the face of a new dark age which he saw coming. His courage was invincible, but with the departure of his beloved Isabel a year ago, he did seem somewhat dismayed. Coming from the Episcopal Church, where he was a priest, he brought inspiration and enlightenment to the liberal church. May he rest in peace or may he go on in new vigor somewhere else. Many of us owe him much.

—James W. McKnight
Hutchinson, Kansas

OBJECTS TO KLOTZLE'S POSITION

To the Editor:

The article by Rev. Dana E. Klotzle in the May issue of *The Leader* appears to be the work of a man who came South with his mind already made up and who saw and heard only those things which agreed with his pre-conceived opinion. It seems that he visited Alabama, attended a Negro church service and a trial, talked with a few people who agreed with him and went back home with the answer to a problem which the lifelong thought and prayerful devotion of many of the best men of the past hundred years has not been able to solve.

I have no brief for many things which happen in the South, but I also have no brief for many things which happen in other sections of the country, including the North. I would like to remind Mr. Klotzle that the doctrine of the supreme worth of every human personality includes the Southern white man as well as the Negro. If the Negro has the right to organize to protect his interests, why shouldn't the white man do the same? The cause of the Negro is not all noble and white, nor is that of the white man all black, as he paints it.

His is not even objective reporting, and some of the opinions expressed don't make sense. If the average Southerner has such a driving affinity for his or her Negro opposite, how is it that racial pride could be depended upon to severely limit intermarriage?

We white people, and Negroes, of the South welcome visitors from the North, or anywhere else, if they come to us with an open mind and an understanding heart, but the insults heaped upon us by Mr. Klotzle indicate that he is not too well blessed with either.

—Horace G. Ward
Rose Hill, N. C.

DISTORTION NOT HELPFUL

To the Editor:

Some of the statements in Mr. Klotzle's article were true. However, the half truths and a few outright misstatements incline me to the belief that he was aiming at distortion. I, along with numerous others here in the South, recognize the graveness of the problem — human problem we are pleased to call it — and we pray for an honorable and peaceful solution. Your contributors do not help by distortion.

—Haynie Summers
Turin, Ga.

TO THE MANAGING EDITOR

To the Editor:

Thank you very much for sending me a copy of *The Universalist Leader*. May issue.

It reached me in the right moment when I was writing paper on The Universalist Church of America. So I was happy all the more. Also, other issues you gave me have been a great help in writing my paper.

I thank you again for your kindness.

—Ayako Yoshioka
Skidmore College
Saratoga Springs, N. Y.

Editor's Note: Miss Yoshioka is the sister of the Rev. Toshio Yoshioka, executive minister, The Shadan (Universalist Church of Japan).

LEADER IS AN OLD FRIEN

To the Editor:

Christian Leader is what I remem ber it as in my youth. You printe my first contribution to "literature 'way, 'way back and there has seldo been a period since that it hasn't bee coming to me. It does not resemb the old *Leader* in the least, but it still an old friend.

—Sadie Winch Simpso
Daytona Beach, Florida

MURRAY GROVE RESTORATION

To the Editor:

Only a few words to endeavor t keep you posted as to Murray Grov our Shrine.

The contract has been awarded an the building started.

In looking over reports, I notice a article published in the *Leader* unde date of May 18, 1912 headed *Greate Good Luck Funds*. In the Potter Far House Fund Report, it has listed al donations and it occurred to me that i we were to publish all donations, pe haps this would be of great help in re establishing our Shrine. It seems to m that all true Universalists would b glad of the opportunity to perpetuat their Shrine.

—Andrew Weakley, *Presiden*
Murray Grove Association

Editor's note: We would like to pub lish these names, but space is to limited. We are glad, however, to ca attention to the fine progress of th restoration of Murray Grove and t urge all Universalists who can do so t help the project.—E.H.L.

CRACKLING

Margery's father told her abou our founding fathers. Finally, h concluded, "They set foot on a dr and barren rock. And what do yo think was the first thing they did?"

"Looked for an apartment, promptly answered Margery.

—The Watchman-Examine

Our Library Desk

HE TRAIL OF THE DINOSAUR
By Arthur Koestler
Macmillan, New York, 1955
Price $3.50

When one thinks of the title, after ıving read Arthur Koestler's "The rail of the Dinosaur," he becomes ɔignantly aware of its pertinence to e subject matter of the some nine-en essays, lectures, and broadcast lks — all written and compiled by e author — included in the book. he dinosaur is extinct — no longer ving. Koestler exclaims feelingly and udly throughout the book that twen-eth century man, too, might face ex-ıction — extinction brought about his own hand. At the fingertips modern man is the atom; Koestler ɔrces his reader to face its chilling ality. Either man will release the giant mushrooms" of destruction or e will "mutate to a stabler future." "stabler future" can be achieved ıly if man profits from a knowledge his past political mistakes and does ɔt repeat them; and if he is able to ıd a spirituality, one which will open him a new awareness of the cosmos ıd one which will help him to defeat is human prejudices. Says Koestler, We shall either destroy ourselves or ke off to the stars."

There is a variety of subject matter vered in the essays which date from 946 to 1955. For example, in his say "The Challenge of Our Times," oestler discusses one of man's most ovocative conflicts — the conflict etween expediency and morality; his solve of this conflict, clearly built on perceptive knowledge of the dilemma the atomic age, is that expediency the engine of progress and morality the brake — a brake which in these mes of ever present possible destruc-ɔn must be applied with sure and eady pressure.

"A Way to Fight Suspicion" makes clear that world peace can be as-ıred only if suspicion is abolished nong nations; suspicion can be abol-hed only when Soviet Russia lifts all opaganda barriers — barriers which ıve prevented the U.S.S.R.'s free ac-ss to foreign newspapers, books, ms and all methods of communica-ɔn and exchange which would contribute to the truth about the outside world.

"Chambers the Villain" points out movingly that turncoats, seemingly naturally repugnant to man, have in the case of former Communists like Chambers, performed a great service for their country and for their fellow countrymen; the objective understanding of the value of Chambers' disclosures to the country should be separated from any emotional feeling about the act.

In what is one of his most controversial essays, "Judah at the Crossroads," Koestler states that since Israel has been firmly established as a state "the mission of the Wandering Jew is completed." The modern Jew, if he wishes to put an end to the "Jewish question" — if he wishes to prevent any future attempts to annihilate his race because of prejudice — should return to his Promised Land or relinquish his status of being a Jew to become a citizen of the nation in which he is now living.

The main impression which one gets from reading this entire collection is the fact of Koestler's awareness, understanding and comprehension of the influences and thought currents of the twentieth century scene. He, himself, has been a Communist; he knows the lure of Communism for the intellectual who is looking for the answer to life's meaning. He has changed his political and spiritual thinking; he knows all too clearly that Communism is, in reality, a phantom ideology in which there is violence, inequality, lack of freedom, and a stifling of human dignity. To believe with conviction, to change one's belief after seeing without illusion the tragic fallacy of it, to re-establish another viewpoint involves an agony of human experience. One gets from "The Trail of the Dinosaur" the feeling that Koestler has endured this agony. He knows that twentieth century man must become truly aware of the meaning and of the aims of Communism; and that he must examine his own soul to find those base motivations which have led and which will, unless they are conquered, lead men and nations to destruction. The full impact of Koestler's thinking is realized in his recognition that twentieth century man's horror is that his destruction can be total!

— Jane MacIver

THE GANDHI READER, a Source Book of His Life and Writings
Edited by Homer A. Jack
Indiana University Press, 1956
532 pages
Price $7.50

This is an anthology with a double function. It serves those who know the life and teachings of Gandhi as a convenient and well-arranged reference. For those who do not know the life and teachings of Gandhi, the book is an excellent introduction.

Homer A. Jack brought to his editing task a thorough knowledge of and active sympathy with Gandhi and Gandhiism. The result is a live book, alive with personality as well as informed by accurate records.

This book belongs in every liberal church school library. Indeed, it belongs in every school library. That may be too much to hope for, but at any rate we insist that it is "a must" for our liberal church school libraries.

—E.H.L.

THE ROAD AHEAD
By Edgar A. Lowther
Exposition Press, New York, 1956
107 pages
Price $2.75

Dr. Lowther has been a Methodist minister for fifty years. The subtitle of his book is *On the Christian Way to Peace.* It presents the solution to the world's conflicts as the conversion of individuals to the "belief that Jesus Christ is the most adequate self-revelation of God" and their acceptance of this in all areas of their lives. He stresses the inwardness necessary in any reformation; but his concept of the nature of man is not universalistic. ". . . man is a creature with both original sin and original goodness . . . with possibilities that lead either to holiness or depravity." He indicates respect for Gandhi, but believes that "Christianity is the final and absolute religion." It is a harmless, ineffectual book.

—A.F.Z.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

STATE ASSOCIATION PRESIDENTS

Mrs. John Bunney, President, Maine Association of Universalist Women

Mrs. John Bunney is serving her third year as President of the Maine Association of Universalist Women, one of the largest and strongest of the state organizations. A member of the Auburn, Maine Association, Marion served on the State Board for two years before she became president. While she had long been active in the Universalist Youth Fellowship and Religious Education, Marion is another of the growing number of young women who are now assuming positions of leadership in The Association of Universalist Women.

The mother of two active young children and, with her husband, engaged in community activities, Marion's life is a busy one but her many friends find her always composed and have the utmost respect for her gift of quiet but effective leadership in whatever activity she is engaged.

Marion will be at The Association of Universalist Women Institute at Ferry Beach this year to direct the Workshops and those who attend will gain much from her.

ASSOCIATION NEWS

Michigan A.U.W. — This fine report was received from Mrs. Francis W. Hughes, president: ". . . May 26 in East Liberty was a good day. Even the weather was good for a change. The season is late, but the countryside is beautiful, and this little old country church has a lovely setting.

"They had used wild flowers and some seasonal garden flowers for decoration, and the effect was delightful. The East Liberty women were wonderful hostesses.

"Between fifty and sixty were present, and the program was pretty much as I outlined it to you before. I like the idea of emphasizing our own — projects, people, and ideas. Both new Michigan ministers took a part in the program. Mr. Kellison from Farmington gave a delightful sketch of "Universalists in Maine," from which state he came; and Mr. Judd, from Massachusetts, is now in East Liberty and Horton. He showed the slides you sent.

"The collection of the day, about $25, we are sending to Ryder Center. We also voted to send $25 each to Japan and Jordan Neighborhood House. . . ."

East Orange, N. J. — The following report was sent in by Mrs. Willett G. Adams: ". . . to Germany, sent a Christmas box, containing candy for children and articles of clothing; a check to Save the Children Federation; and a contribution to the Navajo Indians' Fund. Our sewing group sent a box of completed articles to Save the Children Federation, made a contribution for money with which to purchase shoes for children in the southern mountain region. Used clothing was given to the Salvation Army and a local sanatorium.

"Our local donations have been to the Community Chest, Red Cross, Commission for the Blind, Department of Church Women, and Murray Grove. We also made a special gift to the Florence Crittenton Home; purchased United Nations cards and stationery; and sent money to CARE for a cart of food in the Food Crusade for ov seas.

"We have also made our usual co tributions to the Association of Uni versalist Women projects, includi some articles for the Gift Shop at t Clara Barton Birthplace."

FUJIN-KAI NEWS

Fujin-Kai, the "Association of Uni versalist Women" of the Koishikaw Universalist Center in Tokyo, is ta ing an active part in the drive to ra funds for a larger building.

About a year ago, the women of t Koishikawa Center secured a consig ment of salt and pepper shakers whi they sold through Universal churches and women's groups in th country. Due to import regulation orders were sent only to persons wi whom there had been some previo correspondence.

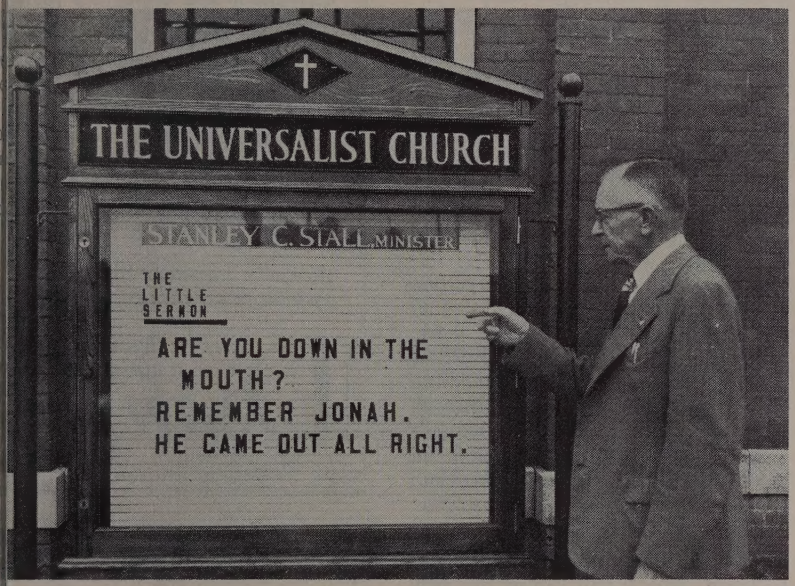
Despite this somewhat limited sa Rev. Toshio Yoshioka writes that u to this time they have received "wh is a sizable amount in Japan," 19,7 yen, or about 54 dollars. The Ass ciation office has on hand $6.50 mo and there are still a few persons hear from. From the standpoint our Japanese Universalist women the project was a success and they wish thank all who helped them.

The Fujin-Kai and the Blackm Home Alumnae held a joint meetin in May at which time they hoped outline a more intensive plan for fun raising. Mrs. Hatoyama, wife of th Premier of Japan, and a former Blac mer Home girl, is among those inte ested in the plans for the future of th Tokyo church.

VISITORS WELCOME

During May, despite the cold an rainy weather, one hundred and for persons from four states and one fro *Paris, France,* visited the Clara Bart Birthplace, North Oxford, Mass. Un versalists who are in New Englan during the summer are urged to i clude a visit to the Birthplace.

News of Churches and Church People



For the first time in its life of sixty-eight years, the Universalist Church Hopkinsville, Kentucky now has a complete outside changeable bulletin oard.

The board carries Sunday announcements from Thursdays through Sunays. Other days of the week it "preaches" to all who pass by "The ttle Sermon." It is illuminated at night.

The church building was erected in 1888 on the present site. Its memership roll carries the names of some of Hopkinsville's well-known citins of both past and present.

The present minister is the Rev. Stanley C. Stall, pictured above. Mr. all came to the church January 1, 1956 from Herkimer, N. Y.

HELDON SHEPARD ESIGNS HOLLYWOOD ASTORATE

Bringing to a close his ministry for he Universalist Church of Hollyood, which he founded and organed, Dr. Sheldon Shepard on June 24 bmitted his resignation to the conegation. Dr. Shepard started and ganized the Hollywood church in 948, at first meeting in rented rooms, lls, theaters. The church is now tablished in its beautiful grounds d buildings at 7367 Hollywood oulevard, with an added "cottage-ine-garden" for residence of the miner.

A few years before, Dr. Shepard ben and organized the Van Nuys Unirsalist-Unitarian Church in the same anner. He also served earlier as minister of The First Universalist Church of Los Angeles. During his ministry in southern California, Dr. Shepard has been identified with many activities of public service. He served on the Citizens' Power Committee, the L.A. Y.M.C.A. Board of Management, as Chairman of the Y.M.C.A.-Y.W.C.A. Inter-racial Council of Southern California, Pacific Coast Director of World Fellowship. He attended both the 1945 U.N. organizing conference and the 1955 U.N. ten-year anniversary sessions as accredited press-radio representative. One of his earlier community activities was service as the first non-commercially sponsored Scoutmaster in the history of Los Angeles.

Particularly interested in education, citizenship and public discussion, Dr. Shepard was four years director of The Hollywood Forum, founder of The Los Angeles Peoples American Forum, three years chairman of Van Nuys Town Meeting. He organized the two-weeks' conference on World Religion during the 1932 Olympic Games in Los Angeles, on patterns followed last year by the great Festival of Faiths in connection with the tenth anniversary U.N. meetings. He produced and directed the Long Beach Miracle Plays two seasons; wrote and produced The Passion Play of Youth, which toured the Pacific Coast in more than a hundred performances.

Dr. Shepard created the newspaper campaign: "I'll Keep A Child Alive With What I Go Without," organized the Los Angeles Health and Religion Institute, and founded Fourway Interreligious Society for Tolerance.

Widely known as a contributor to leading periodicals and as author of many books and plays, Dr. Shepard is leaving the active pastorate to devote his time to writing. His connection with The Universalist Church of Hollywood will terminate October 1st.

WEST PARIS TO CELEBRATE ANNIVERSARY

Children's Day program at the West Paris, Maine, Universalist church was the highlight of the year with an attendance of two hundred people, and the additional attraction of seven christenings which brings the christenings total up to eighteen this year.

This fall, we will celebrate the fiftieth anniversary of the building of the church. But we also celebrate an even more significant event — fifty years of continuous service in church school work, the past year being one of the most successful, with attendance ranging from eighty to one hundred each Sunday.

Success is due to a combination of favorable circumstances. To begin with, our West Paris Universalist church school is founded on Faith in God and the principles of Liberal Christianity, which enter every phase of our church school work.

Second, we have been blessed with a consecrated group of lay leaders. Our

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MARIAN E. PFAFF, *President*
FRANK A. DEWICK, *Treasurer*

superintendent, Mrs. Lyndall Farr, has a record of thirty years of service in our church school. She has brought us the added benefits of her many years as a successful teacher in the public schools, but far greater than that, she has promoted a program of encouraging our older pupils to participate in choir work, Youth Fellowship work, to serve as assistant teachers and, later, teachers in our Universalist church school.

Lastly, all our groups are helping — Men's Club, Good Will, Forbes Class, Forward Fellowship.

PREMIER OF JAPAN MAKES DONATION TO TOKYO UNIVERSALIST CHURCH

Premier Hatoyama of Japan pledged one hundred thousand yen toward the construction of the new Universalist church that will be built on the Koishikawa property by members of the Shadan (Universalist Church of Japan). Mr. Hatoyama, who was christened a Universalist in the Itabashi church many years ago, has a granddaughter in the Midori kindergarten, and appears to be much interested in the success of the Universalist work. Mrs. Hatoyama, wife of the Prime Minister, was influential in promoting the original gift from her husband. Before her marriage, the Premier's wife lived in the Blackmer Home and learned English conversation and music.

The members of the Toyko Universalist Church have developed a modern building, which will house the new church and which will cost approximately five million yen (or about fifteen thousand dollars in American money). The goal is to raise the money over a three-year period of time. In speaking of the plans to raise money for the new church sanctuary in Tokyo, the Rev. Toshio Yoshioka, Executive Minister of the Shadan says: "Because of the increasing concern and common aim of the Universalists of Tokyo, there is in the process of creation a new power and a new spirit for oriental Universalism."

The Tokyo Universalist group has pledged a generous amount toward the construction of the new building, and anticipate raising the additional amount needed from private solicitation and from special money-raising events.

CONSTITUTIONAL RIGHTS STUDY

This past year the Universalist Service Committee released through the Council of Liberal Churches to both Universalist and Unitarian groups suggested program materials to be used in the study of Constitutional Rights. More than eight thousand copies of Freedom Agenda materials were mailed to fifteen hundred Unitarian and Universalist church groups and fellowships throughout the country. In addition, the Director of the Departme prepared a thirty-six-page printe *Constitutional Rights Manual,* whic has been used by more than two hu dred study groups throughout the n tion.

Area meetings were held througho the country from Maine to Californi in which the Director of the Depar ment of Service, the Rev. Dana Klotzle, explained the Constitution Rights program and presented progra assistance and materials. The enti program, developed and promoted the Department of Service, was mac possible by a four thousand dolla grant from the Fund for the Republi The discussion manual has been r quested by public reference librari from New York City to Oakland, Cal fornia, by the Human Rights Divisio of the United Nations, leading unive sities and the YWCA.

The Congregational Christian-Evar gelical and Reform Churches, th Quakers and other groups have invite Mr. Klotzle to help them set up Co stitutional Rights programs. It is fi ting, indeed, that the Universalist de scendants of John Murray lead th churches in a program to rediscove our Constitution and Bill of Rights We can be proud, in the words of Mis Strauss, that "we have made a continu ing contribution to the welfare of ou country."

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EUGENE GARRETT BEWKES
President

When, on the death of President McKinley, Theodore Roosevelt succeeded to the highest office, a New York editor desired to contrast the event with a recent coronation in Europe. But the linotyper, coming to the word "oath" in the manuscript, struck a wrong key and the sentence appeared, "For sheer democratic dignity, nothing would exceed the moment, when, surrounded by the cabinet, Mr. Roosevelt took a simple bath as President of the United States."

UNIVERSALIST SERVICE COMMITTEE CITED

The Universalist Service Committee has received special commendation from Miss Anna Lord Strauss, President of the Carrie Chapman Catt Memorial Fund, Inc. of the League of Women Voters, and President of the Freedom Agenda Program. The letter received from Miss Strauss follows:

FREEDOM AGENDA PROGRAM
164 Lexington Avenue
New York 16, N. Y.

May 10, 1956

Mr. Dana E. Klotzle
Executive Director
Universalist Service Committee
16 Beacon Street
Boston, Massachusetts

Dear Mr. Klotzle:

The Freedom Agenda Committee is about to make public recognition of the communities which have so far been more than usually successful in stimulating their citizens to a greater understanding of their rights and responsibilities under the Bill of Rights.

Especial appreciation is due to your members, who have carried a large share of the joint effort in so many of these communities.

On behalf of the committee, I want to thank you now for your support and theirs. I am sure we have begun something which is not only rewarding in itself, but a continuing contribution to the welfare of our country.

Sincerely yours,
/s Anna Lord Strauss

BANGOR HONORS GREAT-GRANDMOTHERS

"Festival of the Home Sunday" was observed at the First Universalist Church of Bangor, Maine, on May 13, with a special tribute to the great-grandmothers present. Rev. Albert C. Niles, minister, presented flowers on behalf of the Guild of the Association of Universalist Women to four very active women of the church. They were: Mrs. Nellie Chapman, Mrs. Bertha Smith, Mrs. Gertrude Roberts and Mrs. Madge Vining. The latter two were given extra flowers for *their* mothers, Mrs. Lena Hayes and Mrs. Mercy Day, respectively. Hardy stock in Maine!

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Dr. Max A. Kapp
Canton, N. Y.

MURRAY GROVE TO OPEN AUGUST 12

The cornerstone of the new Murray Grove House, which was laid May 30, 1956, now supports a completed new building. The new Murray Grove House will be formally opened on August 12. Reservations should be made at once if not already provided for.

The friends and supporters of Murray Grove rejoice in the success of those loyal Universalists who labored to raise the necessary funds. Contributions from scores of widely separated individuals and from several churches helped make possible the rebuilding of the Murray Grove facilities. It is not too late to contribute. In fact, all necessary funds are not yet in hand.

FINAL REPORT ON UNIFIED APPEAL

Final report on the 1955-1956 Unified Appeal, which closed July 31, will appear in the September number of *The Universalist Leader.*

CENTRAL FELLOWSHIP COMMITTEE

On May 29, voted to approve the action of the California Fellowship Committee in granting reciprocal fellowship to Rev. Ray G. Manker, an ordained Unitarian clergyman.

On May 29, voted to transfer to the jurisdiction of the Midwest Fellowship Committee Rev. Helen Line Herbrecht and Rev. E. J. Unruh.

—ESTHER A. RICHARDSON, *Secretary*

Starr King School of Ministry
2441 Le Conte Avenue
Berkeley, Calif.
9

(Section 520, P. L. & R

MALDEN LAYMAN PUBLISHES BOOK ABOUT GLOUCESTER

Along the Gloucester Waterfront is an attractively illustrated book written and published by Charles Woodbury Fifield, Jr. The text of the book tells many an interesting story about the ships of the Gloucester fishing fleet, their builders and the men who sailed them.

Mr. Fifield has enlivened his text with beautiful reproductions of photographs of the ships and local scenery. Any one interested in Cape Ann and the Gloucester fisheries will greatly enjoy this little book.

Charles Woodbury Fifield, Jr. is a member and trustee of the First Universalist Church of Malden, Massachusetts.

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